UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 330 (Vol. XXVII.—10) OCTOBER, 1930. ONE PENNY.

HALE CHAPEL,

near Altrincham, Cheshire, where the Autumn Meetings of the Manchester District Association are to be held on October 25th. This illustration shows the newly decorated interior of the old Chapel with the electric lighting installation.

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THE UNITARIAN MONTHLY is published by the Manchester District Association of Presbyterian and Unitarian Churches on the Saturday preceding the last Sunday in each month.

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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

The Article we publish in our present issue in defence of Unitarianism by an Anglican Clergyman may either make us feel self-satisfied or fill us with misgivings. The writer points to the benevolence and public spirit of Unitarian individuals, and we know well, or ought to know well, the names of the families he quotes, and their civic and social work. But if we ask ourselves whether the *average* Unitarian is any more self-sacrificing than the *average* Anglican or orthodox Nonconformist—or again if we ask ourselves whether our congregations are still *pre-eminent* (as they have been in the past pre-eminent) for producing splendidly generous and hard-working citizens—can we unite in a chorus of Yes? The misgiving is that we are in danger, as a Christian denomination, of resting on our laurels, and living on our past reputation.

We believe passionately in progress. Our churches, our ministers, our lay-folk, have in the past led the way along which other churches have followed. It is not suggested that we do not still attempt to lead the way, and to adventure along untrodden paths where there seems a wonderful likelihood of discovering the winds of inspiration, the beauty of holiness, the springs of noble character. We have pioneers in Social Service, we have eager experimenters in methods of worship, we are on the trail of the more perfect liturgy. And if we are not in the vanguard of Sunday School method, nor of Church Music—and in these two things at any rate our conferences seem to show that we are conscious of following the lead of others rather than of setting the pace ourselves—it may be acknowledged without shame that no church can have *all* the pioneers among its members.

But the test is not "Are we advanced?" either in method or organisation, it is "Are we inspiring? Do we make people feel that there is something they can do for their town or village, and their workshop or their firm, their friends and their neighbours, which they know they would never have been able to do without the inspiration of the religion we profess?"

Thought for the Month.

The holy Church is that wherein
The Golden Rule controls ;
The soul is surely saved from sin
That lives for other souls.

In many ways our freedom from creeds and canon law does give us a fine chance of inspiring the disappointed seeker. But sometimes we might wonder whether we are not clinging to customs that are no longer necessary, out of sheer inertia. It is easier to experiment with a form of worship than with the time of worship, just as it is easier for a housewife to experiment with the menu than with the time of dinner. Yet I have seen account of a holiday that had to be spent at home, which was made a wonderful success because the organiser changed all the times of meals, and forced the home-holiday-makers to play general post for a week with their habits. Not that good habits should be discarded by any craze for novelty but habits should not be assumed to be the best possible simply because they are habits.

It was interesting therefore to hear suggestions (coming from a middle-aged Unitarian too) at the Oxford Summer School for Teachers that perhaps we are hide-bound by Sunday habits in our churches. Sunday School (if any), at 9.45 or 10, Morning Service at 10.45 or 11, Sunday School again at 2.30 or 3, and Evening Service at 6.30. And all our Sunday home activities and visiting arrangements must fall in with this scheme. But the Sunday of many of the younger folk in our towns does not fall in with it—are we in danger of losing their loyalty because it would be unheard of in a town to have a service at 8.30 a.m., or 9, or else a service at 8.30 p.m.?

These revolutionary suggestions sound a long way off the question of whether we are inspiring our members to live a better life. Perhaps the connection—if there is a connection—is to be found in the readiness of any of us to try experiments with our own habits on either a Sunday or week-day in order to meet together for worship, instruction, or social intercourse. Missionaries and explorers have to upset all their habits for the sake of a cause. Robert Raikes had to upset his Sunday habits to start his Sunday Schools. Was it worth it?

"The Light of Unitarianism."

By the REV. H. E. SMITH, M.A., of West Derby, Liverpool.

The following testimony to Unitarianism as a working faith, written by a Church of England Clergyman, is reprinted by permission from the "Bootle Times" for August 8th, 1930.

May I be allowed a few words in favour of the belief of our good fellow Christians known to us by the name of Unitarians? How often is it said that they do not believe in Christ, or that they look on Him merely as a sort of prophet, such as Mahomet and Confucius are looked on by their followers. This is very untrue, and in too many cases, I fear, it is said in insincerity; for do not they acknowledge themselves to be CHRISTIANS? And what is the meaning of this, but that they receive Jesus as the Christ?

Jesus claimed to be the Christ, and this was indisputably the belief of the primitive church—faith in Jesus, not as God, but son of God, the Christ. The great controversy between the Jews and the disciples of those times turned upon the question whether or not Jesus of Nazareth was Christ. That He was so, St. Paul, after his conversion, preached zealously. Where is there any indication to be found, in all the recorded addresses of this apostle, that he ever preached that Jesus was God? This, too, let me point out, is the true meaning of conversion used in the New Testament. How different are the so-called conversions of our churches in our own day! However, I am writing this not to create any religious controversy, or attack on another's faith, but simply, as an Anglican clergyman, to say a few words in favour of Unitarian Christians, who number among them such godly, Christ-like gentlemen as our fellow city men, the Rathbones, the Holts, the Bowrings, and the Booths, and others equally conspicuous for their contributing most liberally of their wealth and energy to all our Christian institutions and charities.

I believe that the Unitarians are more richly endowed with the virtues commended by the founder of Christianity that most of the other professing Christian churches, and we would do well to emulate their works of mercy and labours of love. Help extended to the destitute, the weary, and the sorrowful, is divine, and full of light; so it was with much pain of mind and heart I read in the Liverpool papers a report of a speech of our late Diocesan, delivered in London, in which his lordship used the following words: "What was needed was that the children of the nation should be saved from the superstitions of Rome, and from the darkness of Unitarianism," and shortly after this unfortunate speech, cooly saying, in a letter, which was published in the Liverpool press, that the religion of these excellent people was "a Christless Christianity which I believe to be darkness." Yet again, for a third time, did the late Bishop Chavasse publicly wound the feelings of his Unitarian brethren; for the Liverpool papers—two years after his speech in London—report his late lordship's saying, at a public meeting of working men at Bootle: "Roman Catholics, Agnostics, or Unitarians, preaching doctrines which they (the working men) in their hearts sneered at." I for my part feel it very hard to have "no scintilla of personal resentment against him who" speaks thus; and I think he not only "does Unitarians and Unitarianism a great wrong, but pure and undefiled religion a greater." As the late Rev. R. A. Armstrong, when replying to the Bishop, in a sermon to the worshippers at Hope Street Church, Liverpool, said: "Light and darkness stand not for theological truth or error, but for the eternal contrast between the spirit of love and the spirit of hate." To speak to working men, Church working men, of "Roman Catholics, Agnostics, or Unitarians, preaching doctrines which they in their hearts sneered at," that is, these Church working men, with their late chief teacher, in their hearts sneered at the doctrines of others. Whether we consider those doctrines right or wrong, it is darkness of heart only that would sneer at another's religion or doctrines. It was a most unfortunate word for the late bishop to use.

But I have said enough of this. I believe that "where the spirit of love is, there is the true Church of God," as Bishop David seems to hold, "a Kingdom of Light in which is no darkness at all," for St. John says: "He that loveth his brother abideth in the light."

I cannot forget that a firm of Unitarians, Messrs. W. R. Bowring and Co., was the first to give me a subscription, to be subscribed annually, to a decided church society, of which the Lord Bishop was a patron, and the Rector of Liverpool the president. My experience is that the Unitarians are the readiest to subscribe to every good work. As I heard Lord Derby's grandfather say, to the late William Rathbone, "he did not know a good cause to which the name of William Rathbone was not mentioned as one of the subscribers." This William Rathbone was a Unitarian. Liverpool, in the last century, had commerce in flesh and blood. A young Anglican deacon of those days, Thomas Clarkson, renounced all preferment in the Church, and devoted himself to the one life-long task of slave emancipation. Among the Friends' Society was a William Rathbone. Liverpool has had three William Rathbones. The one I am now mentioning is William Rathbone the abolitionist. He became Thomas Clarkson's helper and supporter

and maintainer, and had the pleasure of bringing about a personal intimacy between Clarkson and William Roscoe, a Unitarian, who had written a poem on the "Wrongs of Africa," and published it at his own expense and gave the profits to the Society for the Abolition of the Slave Trade.

Here, therefore, we have a Unitarian, a Quaker and an Anglican deacon all united under one principle—the service of freeing the slaves. Somewhat later that determined emancipationist, William Wilberforce, advocated the cause of the slaves in the House of Commons, inspired by the work that was being carried on in Liverpool. Yes, Liverpool commerced sadly in flesh and blood, but Liverpool was foremost in freeing the slaves.

Mr. Rathbone got disowned by the Quakers, and became a Unitarian. In the year following the disownment he and Roscoe and Clarkson had the satisfaction of seeing the bill for the abolition of the slave trade within measurable distance of being passed. The Bill was carried through Parliament, and on the 25th of March, 1807, received the Royal assent. Within two years from this time the noble Mr. Rathbone died at Greenbank, Liverpool, 17th February, 1809, and now awaits his great reward. I often wonder whether Clarkson, too, became a Unitarian. However, he was closely related to the Unitarians. I have been painfully shocked at attacks on their holy faith and their church members, as as if they were unworthy of the mere name Christian.

Lastly, allow me, in conclusion, to say what the desire and teaching of these Christian Unitarians are, as expressed by one of their own ministers, the late R. A. Armstrong, in his reply sermon to the late bishop: "Who can believe that that norm of judgment will be 'Didst thou hold that God is one Person or three,' or 'Didst thou hold that I, the Christ, was man, or both man and God'? Surely there and then these logomachies will fall away; and the word of that Judge will pierce the heart, 'Didst thou love thy neighbour and thy brother, or didst thou cherish in thee envy and hate?' 'Did the spirit of love rule thy days and thy years, or the spirit of jealousy and wrath?' And if these are to go into the light and those to wander in the dark, it will not go by the theology professed in the dim earthly years, but by the likeness of the inward spirit to the spirit that was in Christ.

"And so surely all priests and prelates who make this poor and groping 'ism' or the other great distinction—who teach that this or that excess or defect of theological belief—either the alleged excess of Rome or the defect of Unitarianism—is before all else the thing against which there is need to save the children of this nation, are, for so far, blind leaders of the blind. Paul thought much of faith; but he declared that love is greater. Jesus made the spirit of love—love to God above and man around—of more count than all the law and the prophets. If there be one word in which the burden of Christianity may be summed up it is that the greatest thing in the world is love. How could it be otherwise, if John is right in his reiterated assurance that God Himself is Love? And so all teaching which lays stress on correctness of belief than on the spirit of love in human life is sheer heresy and rebellion against the whole drift and purpose of the Gospel.

"May He who reads all men's hearts, who weighs their errors, divines their purposes, leads and guides such as love Him along the winding stair of life, put it into the minds and hearts of all the preachers and teachers to soften the barriers of sect and creed, to lay the stress on unity of spirit, not divergence of opinion, and to perceive how everywhere the spirit of love is, there is the true Church of God, the Kingdom of light in which is no darkness at all."

HYMN.

Thy God is not my God,
If thy God lives on high
In far off Heaven above the clouds
With Saints who never die.

Thy God is not my God,
If thine is God of hate
Condemning human sinners all
To burning fiery state.

Thy God is not my God,
If thy God only hears
Our prayers thro' Jesus Christ alone,
And not thro' other seers.

Thy God is not my God,
If thy God make thee ill,
That for His mercy thou must beg
Or perish at His will.

Thy God is not my God,
If thy God values creeds
More than the service of mankind,
And great and noble deeds.

Thy God is not my God,
If thy God causeth strife,
And sendeth wars among mankind
To violate our life.

Thy God is not my God,
Unless thy God is Love,
Inspiring every noble thought
High as the heavens above.

—*L. E. Leland.*

The Book Corner.

My Dear Reader:

Sybil Thorndike is best known to most of us through her role of St. Joan in what is considered by many to be Bernard Shaw's greatest play. How she achieved this greatness is vividly described for us in the life written by her brother, Russell Thorndike. I was able to borrow this book from a library and think there will be no difficulty in your doing so. It is published by Thornton Butterworth at 21s. "To play Boswell to Sybil Thorndike's Johnson is a task before which a mere brother might well tremble. And I do," says Russel Thorndike. "But I also realise that if you wish to know people well, it is quite a good scheme to be brought up in the same nursery." In this biography we learn of the home life of Sybil Thorndike in the vicarage at Rochester; of her work as a musician, her final abandonment of that work as a profession; of her interest from earliest years in acting, which proved to be a prelude of greater things to come. We are told of how she joined Ben Greet's company, of her hard work, of successes and failures; of her time in America and her work in England under John Galsworthy and Sir Gilbert Murray; of her marriage to Lewis Casson and her time at the Old Vic; of work on the Greek Plays and on St. Joan and finally of her play for the film, "DAWN," over which such a fierce controversy raged. Bernard Shaw's summing up of that film is quoted in the book as follows:—"That film, in rather a wonderful way, with the assistance of the great English actress, does bring home to the people that above all the regulations that you make, above all the laws you can make, above all the duties you owe your country, above all laws of war there is something higher than that, and that is the law of God."

The life story of Sybil Thorndike reveals the fact that she is a true artist and that there is life and character behind her acting. She has had bitter experiences, strifes and ambitions and failures, as well as joys and successes, all of which have helped to create that great personality which she undoubtedly possesses. The biography is well worth reading for it is capable of awakening the artist within each one of us, which alas, so often lies dormant!

After reading this life I re-read one of the "AFFIRMATIONS" series published by Ernest Benn (1s.), entitled "RELIGION AND THE STAGE" by Sybil Thorndike. In comparing the function of the theatre with that of the church, she points out that the former seeks to portray life as it is while the latter claims the power to judge and reform it. She speaks of the fundamental need for Drama in Religion and points out that "All art is sacramental in that it conveys its spiritual meaning and purpose through an outward medium or material. . . . The main purpose of all art is to quicken and stimulate through emotion the knowledge and understanding of life, and so make life itself more conscious, more vivid and intense." Sybil Thorndike speaks of the business of the actor as that of putting himself in the other fellow's place. "It is a case of 'There but for the grace of God goes. . .' So he recognises for himself and pays the penalty, by offering the sacrifice symbolically by his own body on the stage. It is another form of the Communion."

"THE ETHICAL AND RELIGIOUS VALUE OF THE DRAMA" by Ramsden Balmforth, who is minister of the Free Protestant (Unitarian) Church in Cape Town, is a most successful attempt to show the use of the drama as a means of moral teaching—i.e., as a means of picturing what life ought to be and might become, rather than showing it as it appears to be. Plays old and new are studied with great insight and helpfulness and I warmly recommend this book to all who are seeking further light upon the great themes of the spirit. It is published by Allen and Unwin at 7s. 6d.

The Industrial Christian Fellowship has issued a booklet, "RELIGION, A BLESSING OR A CURSE" by the late G. A. Studdert Kennedy (2d.) which I think you would enjoy reading. I certainly found it very refreshing. Religion is criticised by some because of the quarrelling and cruelty which is associated with it. The writer points out that the same argument might be used with regard to politics and he adds that if religion were cut out altogether, politics cannot be cut out—unless it were possible for each one of us to charter a separate island and live on monkey nuts and bananas. He remarks that his anti-religious friends talk as though men and women, apart from religion, were naturally reasonable. After contrasting the superiority of animals as compared with the barbarities of mankind *devoid of religion*—he defines religion as "The power of fixed, sustained and concentrated desire, rooted in the passion for internal unity."

"PSYCHOLOGY'S DEFENCE OF THE FAITH," by David Yellowlees, M.B., C.H.B., (Student Christian Novement, 5s.), discusses the nature of this internal unity, the attainment of which is the result of religious harmony. The first part of the book deals with various psychological theories in a very clear and efficient manner; touching briefly on the subject of psycho-analysis and mental conflict. The purpose of the book, as I understand it, is to show that religion and

especially the Christian religion has power to create, or where lost, power to restore, that spiritual harmony which is the keynote of a full, free and an abundant life. There is much in this book which is worthy of study, especially the chapter headed "REPRESSION AND RELIGION." The Appendix is devoted to a discussion on "Spiritual Healing" and though there is some sound sense spoken, I do not think Dr. Yellowlees is quite fair in his criticism and findings and one feels, all the time, that here the professional medical man is more in evidence than the unbiased religious teacher.

These types of meanwhiling are contrasted with the kind of living which involves courage and personal effort. Yours ever,

ROMOLA.

"When Ye Pray"

"Now learn, love, have, do, be the best;
Each in one thing excel the rest:
Strive; and hold fast this truth of heaven—
To him that hath shall more be given.

Slow on your dial the shadows creep,
So many hours for food and sleep,
So many hours till study tire,
So many hours for heart's desire.

Then to the world let shine your light,
Children in play, be lions in fight,
And match with red immortal deeds
The victory that made ring the meads:

Or by firm wisdom save your land
From giddy head and grasping hand:
IMPROVE THE BEST; so shall your sons
Better what ye have bettered once.

May Peace, that conquereth sin and death,
Temper for you her sword of faith;
Crown with honour the loving eyes,
And touch with mirth the mouth of the wise."

—*Robert Bridges.*

These lines are chosen from an ode on the ninth jubilee of Eton College, by the late Poet Laureate, but they may well be appropriated by our churches. We are banded together in them to achieve the best, and to improve the best, in the spirit of the old craftsman who chose as his epitaph "He always tried to improve the perfect." We shall improve nothing without faith — less self-confidence than God-confidence — certainty that we *can* win a victory for the everlasting right. Let us pray for this strength.

"Eternal Guide who callest for men and women in every age to achieve thy purposes in the living world, grant that we hearing thy call may wake to the day of duty, and armed with faith in the cause of truth and industry, peace and friendliness, may in our short life time win such a victory against the hapless forces of ignorance, brutishness and malice, that the gates of thy Kingdom may open before us, and mankind at length enter in as one family in thy service, under the leadership of thy son Jesus, our Captain and friend." Amen.

WOMEN'S LEAGUE.

The winter's work is now beginning in all Home Branches and many quarterly District and Neighbourhood meetings will be held in October. These include an ambitious venture on the part of Manchester, where a great Rally is to be held on Saturday, October 4th, at the Houldsworth Hall. The League Annual is now in the hands of all Branch Officers and single copies can be obtained from the Hon. Secretary, Women's League, Essex Hall, 9d. each. A new feature this year is a Directory in which branches are arranged in alphabetical order with addresses of officers and other particulars. The Branch and District League reports reflect the varied activities of the League. These include an increasing amount of lectures in addition to the inevitable money raising efforts. The Lending Library and District Lecture Lists are a valuable aid in this educational work of the League. A new edition of the free pamphlet on the work of the League has just been issued, and Mrs. Peaston's address at the Annual Meeting in Whitweek will shortly be published. The new Christmas Leaflet is ready and there are still available some photographs of the President, Miss Helen Brooke Herford.

There have been several Alliance visitors this summer, including Miss Lucy Lowell, a former President, who comes each year and is always interested to hear about the League. Mrs. St. John is the Chairman of the Alliance International Committee and is well-known as Editor of the "International News Sheet." She only paid a short visit here this year after being in Iceland, Denmark, and Holland. Miss Gill (Friendly Links Secretary) attended the Central Committee meeting in July and had a useful meeting with Mrs. Hazelden on Friendly Links business. Mrs. Claude Gilson attended an International Committee and brought news of Mrs. Wellus' work for Russian children in a remote part of the Carpathians now included in Czeko-Slovakia. Several Alliance and Overseas visitors have also called at the League Offices, Essex Hall, where they have been very welcome.

We have recently been glad to meet Mrs. Boshak from Calcutta who is starting a year's study at the Maria Grey Training College, and we hear that another member of the Brahmo Samaj, Mrs. Sarojini Dutt, M.A., is arriving shortly to study at Manchester University.

An interesting suggestion for a Hostel for League members in London is now before the Central Committee. It is hoped that an announcement can be made shortly.

E.R.L.

FELLOWSHIP OF YOUTH.—The Manchester District Federation held a week-end camp and conference at The Green, Flagg, on Saturday and Sunday, August 30th and 31st. Two dozen or so members arrived for tea on the Saturday, and afterwards a discussion was held on "The Employment of Leisure" introduced by the Rev. A. W. Vallance, B.A. The fellowship of the open air was very much enjoyed by all who attended the camp.

Progress at Wolverhampton.

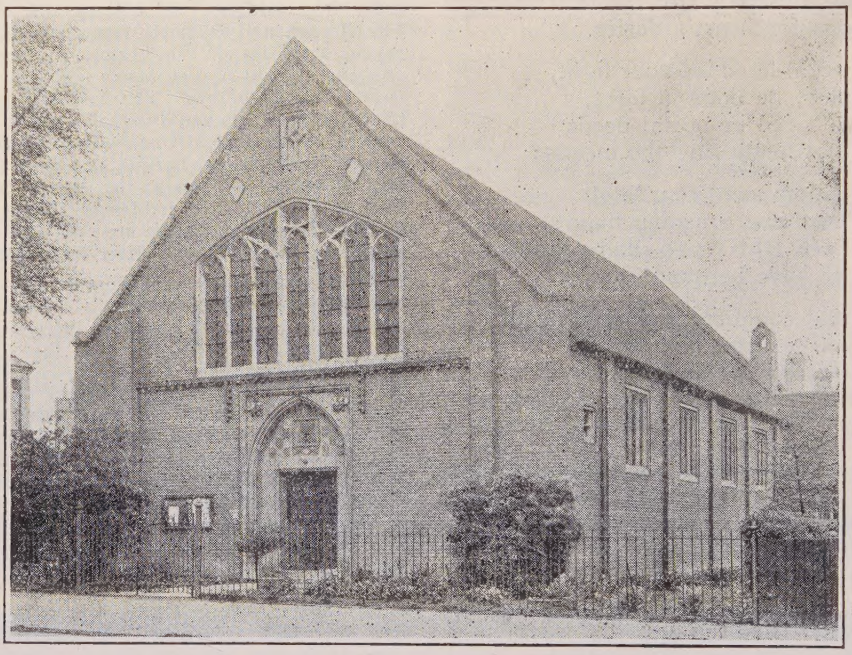
After 229 years the congregation at Wolverhampton are seeking not to "pull down their barns" but to build greater, and it is good to hear that the life of the congregation and its institutions is too full to be contained in the accommodation at present available. So we cordially commend the appeal for help in the present effort at expansion, which will be seen in the advertisement pages of the present issue.

The present building, known as All Souls Church, is shown in the illustration, a plain but well designed and well proportioned edifice in the modern style of architecture developed from the Gothic tradition. It is the fourth building which has provided a spiritual home for the worshippers at Wolverhampton.

Of late it has also had to do duty as a home for recreational activities as well as for purposes of worship, for institutions for young people have been developed by the congregation in accordance with present day needs. But the things of the spirit demand a building with an atmosphere of apartness, sanctity, reverence, and although we know that sincere prayers will be heard in any place, under any roof or under none, it is well not to use a Church building itself for activities that are not a part of worship.

Wolverhampton has many historical associations as an old dissenting meeting house, though some details of the history of the cause are somewhat obscure. In the lawsuits of a century ago, when the right of Unitarians to hold buildings erected for purposes of public worship, without having trust deeds which declared that the worship should be *Unitarian* worship, was being questioned and sometimes denied, the "Wolverhampton Chapel Case" was a test case which led up to the Dissenting Chapels Act, which permitted Unitarians and others to hold chapels in which the doctrines at that present time preached had been held for twenty-five years.

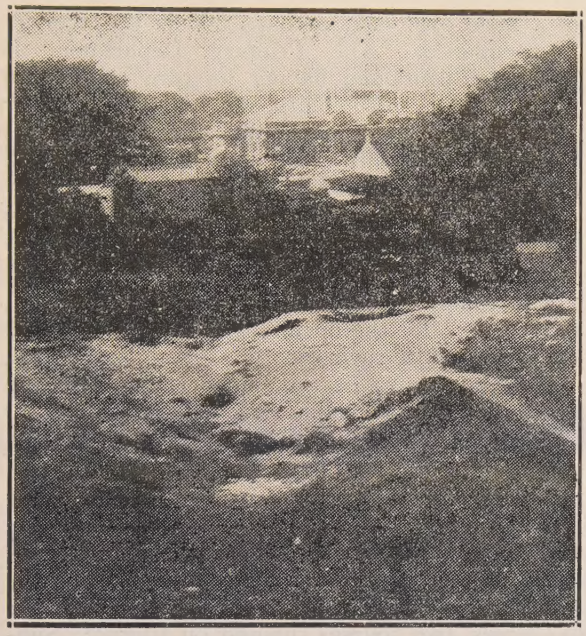
The congregation of All Souls Church to-day is making steady progress under the leadership of the Rev. William Holden, who has just completed three years' ministry there, and the prospects for the future are excellent. The Appeal Fund stands at just over £200, but the Church Committee have boldly ventured with their scheme so that the new building will be available for the coming winter activities.



BLACKBURN is organising a vigorous missionary campaign as a result of the exclusion of the Unitarians from the recent Robert Raikes 3rd Jubilee celebration. A general invitation has been issued to 2,000 local residents inviting them to attend services of a religious organisation "which teaches all that is vital in Christianity without any dead weight of outworn creed," and to send their children to a Sunday School where every care will be taken to give them a sound, rational, religious training. A special Robert Raikes service was arranged on September 7th, and a special series of sermons is to be given by visiting preachers during October on various aspects of Unitarian teaching. These will be advertised in the *Blackburn Times* and the *Northern Daily Telegraph* every week. Each of the 2,000 houses to which the invitation is sent is to be visited by a member of the congregation on the following day.

The Florence Nightingale Men's Memorial Home

GREAT HUCKLOW.



The Tor is a word which sounds like music in the ears of many thousands of our children and young people. It is a fine well wooded spur of the Pennine range, and while it shelters us from the stormier winds it adds beauty and romance to our little village. Here, legend says, was one of the hiding places of Robin Hood and here to-day the licensed banditti of our schools find their happy hunting ground. It was from the tops of the Tor that the accompanying picture was taken. It shows our new Men's Memorial Home now rapidly rising to completion. Of course it is too small to show all the turreted glories of the new Home, but it does just hint at the spaciousness and dignity of the structure and its beautifully wooded setting. We hope the work will be finished well before Christmas, but the formal opening will be in the milder days of spring when we can hope to receive the troops of friends who will wish to grace the occasion.

The new Home is to take the place of the temporary premises at Windmill, which we have long outgrown. Nearly two thousand visitors have spent happy and recuperative holidays there during the past ten years, and it has now established itself in the affections of our youths and men. This is the abiding purpose which the Home will serve for generations to come. A place of peaceful rest and recuperation. But it will speak also of the price at which these and all other good things are bought. The peace of the lovely Peak land will be deepened by the inviolate peace between nations which our young men died in the Great War to win for us. Peace and quiet at home depend on Peace and Goodwill amongst nations. Therefore we, the inheritors and happy beneficiaries of this holy Peace, are building the new Home as a Memorial to the gallant manhood of our Churches and Schools who fought and fell in the Great War and, as we trust, by whose death the old war lust of the nations was healed.

The cost of land, buildings, equipment, etc., will be £6,000 towards which we have £1,000 from the sale of the old premises, etc. The balance of £5,000 we are aiming to raise in the course of the next twelve months. We invite every reader of the Unitarian Monthly to send us a donation. Large or small, as your circumstances must determine, it will be equally welcome. But please do send it. Don't leave it to someone else. You who are now reading these lines *Will you help?* Then we invite every congregation and Sunday School, every branch of the Women's and Men's Leagues, the Unions of Senior Classes, every Dramatic Society or Vocal Union, in short every one of all our organisations to make a collective effort as early as possible this winter on behalf of the fund. A little bazaar, a sale of work, a drawing room sale or American Tea, a whist drive, dramatic performance, concert, social — how many are the ways in which help can be rendered! And all really so easy, and the end how splendid! Please decide as your local circumstances suggest, but will you do it now? Don't wait for the easier time which will never come. Do it now. Make your effort in your own way. Raise your £5, £10, £20, what you can: but be sure and have your share in a memorial which will stand for all our Churches and Schools, and which should be built by the contributions of all.

Further steps will be taken later, and particulars will be sent in due course. After the little local efforts of congregations and schools, Leagues and Societies, we shall hope to see all our local Unions arranging larger efforts, Bazaars, etc. in their several areas and finally there will be a big central Bazaar in Manchester. But the first step is now the important one. It is for all our Societies as enumerated above to lay the foundations. If these are well and truly laid the final structure is certain. We therefore appeal to you by all the sacred memories which you cherish and the love which you bear to our Churches and Schools to join with us in this effort to honour the names of our immortal dead and to serve the needs of those who are trying to fill their places and carry on the work of Church and country.

HUGH J. BROADBENT,
18, Egerton Park, Worsley,
Manchester.

J. DAVIES,
2, Princes Avenue,
Didsbury, Manchester.

CHARLES PEACH,
Great Hucklow, Buxton.

Our Active Sunday Schools—No. 2.

TODMORDEN UNITARIAN SUNDAY SCHOOL.

Behind all that we are doing and trying to do at Todmorden there lie two important principles: (1) that Religion means friendship—not merely as a sentiment but as a warm and active and living thing to be worked out in common ideals, common tasks, common service, common enjoyment; and (2) that no Sunday School in this age is doing its best possible work while it confines its activities to the Sunday alone—that Religion should have something to say and something to offer to folk which will be of use and profit in their leisure time. Fellowship and worth-while leisure are the keynotes of our activity.

As to the Sunday, there are two "schools"—morning and afternoon. The morning school meets at 10 a.m. The Primary Department meets separately, has its own opening and closing devotions and its own premises. The remainder of the school meets for opening devotions together, then dividing off into two sections. Scholars under 14 remain in the large schoolroom where the superintendent reads a short lesson from the Bible and goes on to a brief "talk" having a bearing on the passage read. The scholars sit all together, but in classes, the teachers sitting with them. There is a short devotional closing in this section.

Scholars over 14 adjourn after the opening devotions to a large room downstairs, and here a more advanced lesson is given. There is a rota of four teachers for this section of whom the Minister is one, and he always occupies the "chair." The four teachers deal respectively with the following subjects—(1) Civics, politics, and similar topics; (2) Trade, industry, handicrafts, etc.; (3) Science and History; (4) Religion and Philosophy. Each teacher is a specialist in his subject, and follows his course month by month on his teaching Sunday. After the lesson there is discussion. There are no closing devotions in this section.

At 10.40 the Morning School walk across to the Church and take part in the church service. The younger scholars leave just before the sermon, the older scholars who so desire remain for the whole service. In place of the second lesson the Minister gives a five-minutes "talk" to the children. There is no set place for scholars in the church, except that the Primary scholars occupy with their teachers the front four pews. The remaining scholars sit where they desire. There is an average attendance of 70 to 80 scholars at Morning School.

The afternoon school is larger. Of the total of a little over 300, perhaps 200 is the average of attendance. The Primary Department is again self-contained having its own room with piano, small "tub" chairs, etc. The remainder of the school has opening and closing devotions together, the Adult Classes occupying the platform and constituting a sort of school choir. Together these two Adult Classes number some 80 to 90 scholars, their ages ranging from 14 to over 60.

The Junior Section of this main school is not graded. After the opening devotions the Junior Classes go off to their separate rooms, some three or four having to be accommodated in separate parts of the main hall. Each class of 8 to 10 scholars has its own teacher.

Of the two Adult Classes, the Women's is taken on alternate Sundays by the Rev. A. W. Fox, M.A., a beloved former minister, and by a lady who is headmistress of the town's open-air school. The Men's Class is taken always by the Minister when he is not out of town. Subjects are taken in courses, two courses running on alternate Sundays—the present ones being "The Meaning of Prayer" and "Moral and Religious Problems in great Novels." Every fifth week the two Adult Classes meet together and an outside speaker addresses them. At these "Five-Weekly Services" a wide variety of subjects is dealt with and here also there is discussion. The Junior School also has a Five-Weekly Service but there is no discussion.

WEEK-NIGHT ACTIVITIES.

There are numerous week-night activities. In the summer months they take the form of rambles and excursions, and visits to various industrial works. Places like the Automatic Telephone Exchange, Allied Newspapers, Waterworks, Gasworks, large electric bakeries, etc., have been visited, and these works visits have been very instructive and enjoyable. Short rambles frequently take place on the evenings of working days. In the holiday periods longer (whole or half day) rambles are organised, two or three for each holiday, the final one invariably concluding with a supper and impromptu social in the school, the ramblers themselves preparing the supper.

In the winter there are many indoor activities in which we endeavour to cater for the leisure of scholars of all ages.

The babies meet on Tuesday evenings and disband at 7 o'clock, their ages range from 4 to 9—a wider grouping than Primary School but we think young scholars under 10 should not be allowed to remain late at school and so lose their early sleep. Simple group games are played,

and occasionally, as at Christmas, special "parties" with tea and a little longer games evening replace the more usual Guild Night.

The Junior Guild covers scholars from 9 to 14. These meet at 7.30 on Tuesday evenings and go on till 9.15. The first half-hour is occupied with table games—ping-pong, draughts, dominoes, ludo, snap, etc. Then for one hour all sorts of handicrafts are engaged in—passe-partout, white-wood painting, batique work, silk art-work, glass-painting, etc. The articles made are sold later for the benefit of the school funds. The remainder of the evening (some 15 or 20 minutes) is spent on group games. This Guild has its own stewards and officers, the bigger boys seeing to the moving and removing of tables, forms, etc.

THE FELLOWSHIP OF YOUTH.

Scholars of 14 upwards, especially 14 to 35, are catered for by the Fellowship of Youth (so far not affiliated to the national Movement). This is a highly successful organisation and has a very "live" syllabus drawn up and printed for its fortnightly winter meetings, including lectures, play-readings, games nights, practical handicrafts demonstrations, etc. Fellowship members visit any scholars of their own age who are absent from school through sickness or trouble, taking flowers, etc. At Christmas time the Society sends greeting cards to the old and infirm members of church and school. It has also offered its services to the local Blind Society, and has undertaken the keeping in order of wireless sets belonging to blind persons. Efforts are also to be made to do something for the children and the aged patients at the local poor-law institution. As yet the Fellowship is but a new organisation.

Another group is known as the P.F.E. (Pleasant Friday Evening). This is composed of Young Women meeting during the winter for friendly intercourse and practising various handicrafts, more advanced than those undertaken by the Junior Guild. Their articles too are sold for the benefit of the school, but periodically a parcel is made up and sent to some centre for relief of necessitous cases. Occasionally a "party" night replaces the usual form of meeting. The P.F.E. comprises women only, ages ranging from 16 to say 35.

The Men's Guild also meets on Friday evenings in the winter. It is a smaller group. It has a printed syllabus, some one author being studied each winter (last winter it was Bernard Shaw). Six or seven lectures (covering about one third of the syllabus), are devoted to the author and his works, and are given invariably by Guild members. The remainder is made up of lectures on a variety of subjects, the lecturers being often from outside.

There is too a branch of the Women's League which also prints a syllabus of lectures. It makes a special feature of "afternoon parties" for mothers with little children who cannot be left. The little ones are looked after by "nurses" while the mothers enjoy an hour or two of relaxation and are waited on at tea.

Then there are two cricket teams, a dramatic society which produces two plays each winter, each for three nights, and a badminton club playing in the large hall two or three nights every week in winter. Throughout the colder months various socials and dances are held, being arranged in turn by various groups.

The school premises are excellent, but they involve a heavy charge for upkeep. Hitherto a steady deficit has been made good by periodical sales of work. But a scheme has been recently introduced whereby each society or organisation within the school is undertaking to provide towards the cost of running the school such a sum as represents the proportion of its own membership to the total membership of all the societies. This is roughly 700, so that an organisation with 100 members will endeavour to provide one seventh of the school expenditure each year. Thus we hope to avoid the necessity for frequent sales of work, and yet to maintain the active and vigorous life of the place undiminished.

R.W.W.

The attention of Organists and Choirmasters is drawn to the advertisement on page 146, asking for original Hymns and Tunes, suitable for Sunday School festivals. We understand that in accordance with a suggestion made by the Secretary of the Society of Organists and Choirmasters of Unitarian and Free Christian Churches, the 1931 issue of "Hymns and Choral Songs" will only publish *new* tunes, not previously published in the yearly issues (though there will be no restriction to *unpublished* tunes). References to former issues and to standard tunes will be given for words with which no newly-appearing tune is printed.

RICHMOND.—The calendar announces an interesting series of services and week night meetings during September, including the Rev. M. C. Ratter's farewell service on September 21st before his departure for India. A series of Vestry meetings on Tuesday evenings includes addresses on "Why I am not a Roman Catholic" by Mr. E. Rudram, "Why I am not a Spiritualist" by Mr. W. S. Stevens, "Why I am not an Anglican" by Rev Bowen Armstrong, B.A., and "Why I am a Free Christian" by Mr. R. G. Toms.

DEATHS

August 16th, John Robinson, Morecambe, 83; 17th, Rev. John Birks, Derby, 91; 18th, Fanny E. Winser, Kingston-on-Thames, 82; 19th, Loetitia Sharpe, Highgate, 81; 20th C. J. McA Irvine, Belfast, 21; 22nd Edward H. Coysh, Newcastle; 27th, Margaret Jennings, Belfast, Abraham Colton, Nottingham, 86; 28th, Charles Pay, Croydon, 84; Sept. 9th, W. E. Nanson, J.P., Eccles, 90.

Creeds and How they Came.

Study Course (19), one chapter for each Sunday in the quarter for Senior Class or for Adult Discussion Circle, Sunday or Weeknight.

October 5th—(1) **A CREED AND ITS USE.**

What is a Creed? The word has two meanings: (1) a statement of belief, and (2) a statement which must be believed. The word is from the Latin,— *credo*, I believe. Several English words come from the same root—such as—credence, credible, credit, etc. It can easily be seen that the two meanings here given are different—one, a simple statement of belief, the other, a dogma, an authoritative statement which must not be doubted nor denied.

Every person believes something, has a belief of some kind. Whatever that is, it is his creed. Even a belief that "twice two are four" is a creed, literally and truly. "By their fruits ye shall know them," and "Whatsoever a man soweth, that shall he also reap," so far as they are statements of belief are literally each of them, a creed. But a simple belief about anything may change. New light or informaton may show that it is not true. Then it alters into something else. But whatever it changes into, that is a belief, a creed. A man may say, —"I believe in 'each for himself,' " but later, sad experience may convince him that such a belief is false doctrine, and he gives it up and declares that it is far better to say "Love thy neighbour as thyself!" So in that sense no man can be without a creed or a belief of some kind. In fact we cannot live without a belief. But the word *creed* is used mostly concerning a special kind of belief, one's religious or theological belief. Even that may change. A Roman Catholic who becomes a Protestant changes his belief, as does a Trinitarian who is converted into a Unitarian.

But the second meaning for which the word is used, that of dogma—which *must* be believed, is a belief that is considered as being unchangeable. It must be accepted and held under command of some authority other than oneself, as a matter that is unquestionable. It is declared as a final statement of truth. The Athanasian Creed is an example; it declares: "Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith,—which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly."

What is the use of a creed? It is the faith by which we live and work. We do things sometimes against our belief, under compulsion, say of poverty or fierce competition, in which case a man says,—"I believe I must do this thing otherwise my chance of living would be taken from me." But the hero believes that he ought not to do what his conscience disapproves, and refuses even to live at the price. He may be commanded to engage in military warfare, and refuses to do so, and takes all the risk of such refusal whatever the consequence may be. He believes in loyalty to conscience and that is his guide. Belief shapes conduct. A man's faith—whatever it be—is his pilot along the way of life. That is the use of a creed, of a faith by which one's course may be steered. In honest search after truth with new light many beliefs must change:

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they.
—*Tennyson.*

October 12th—(2) **THE CREEDS OF CHRISTIAN CHURCHES.**

The two meanings of a creed are well exemplified in the churches of the various Christian denominations. There is a predominant number of these churches held in bondage to dogmatic statements of doctrine, which are imposed upon them as final conditions of salvation from everlasting woe and there are other Churches which are free from such bonds. Those which are really free, publish their statements of belief consisting of definite doctrines, which constitute the faith for which they stand and the message they proclaim to the world. But these statements of doctrine are not presented as finalities. They are understood as being subject to change in accord with any revelation of new light. As John Robinson thought in giving his farewell address to the Pilgrim Fathers, so all free churches are convinced that "the Lord hath yet more light and truth to break forth from his word." Consequently their statements of belief are provisional. And by "Free Churches" what is here meant should be clearly understood to be freedom from fixed creeds. In England the Nonconformist Churches which are not free from such dogmas call themselves "Free" because unlike the Established Church they are free from state control. This distinction needs to be made plain. A really free church is not only free in that sense but free from dogmatic bondage.

So the creeds of Christian Churches are of these two kinds.: Those which are considered to be fixed and permanent as unchangeable conditions of salvation; and those which are provisional for the time being and subject to change in agreement with new knowledge and experience. The former or fixed creeds, are represented by those of the Roman Catholic Church, the orthodox Protestant Churches, and all the orthodox or evangelical Nonconformist Churches which are based upon doctrinal conditions set forth in their trust deeds. The latter, or provisional creeds, are those of Churches based upon an open trust in which no statements of belief are imposed, such as old chapels erected by Protestant Dissenters in the Commonwealth period, and later after the time of the Toleration Act, and most of the Unitarian places of worship as well as some General Baptist and Independent or Congregational Churches. The Friends, or "Quakers," though largely evangelical or orthodox in their theology, are not bound by any other authority than "the inner light." The Hicksite Friends in America are Unitarian.

Concerning fixed creeds, Channing wrote "From the infinity of Christian truth, it follows that our views of it must always be very imperfect, and ought to be continually enlarged. . . . . Need I say how hostile to this growth is a fixed creed, beyond which we must never wander? Such a religion as Christ's demands the highest possible activity and freedom of the soul. Every new gleam of light should be welcomed with joy. . . . . Who does not see that human creeds, setting bounds to thought, and telling us where all inquiry must stop, tend to repress—to shut our eyes on new illumination . . . to arrest that perpetual progress which is the life and glory of an immortal mind?"

Oliver Wendell Holmes declares:

One unquestioned text we read,
All doubt beyond, all fear above,
Nor crackling pile nor cursing creed
Can burn or blot it: God is Love!

October 19th—(3) **THE APOSTLES' CREED**

The three principal creeds of the orthodox Christian Churches are: (1) The Apostles' Creed; (2) The Nicene Creed; and (3) The Athanasian Creed. They are the standard doctrines of the Roman Catholics; of the Protestant Episcopal Churches; and of orthodox, Nonconformists, with but few exceptions.

The Apostles' Creed is as follows:—

"I believe in God the Father Almighty, maker of heaven and earth.

"And in Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting.—Amen."

Now the Apostles were not the authors of this Creed. They had nothing whatever to do with it. It did not exist until long after their time. Lamson declares that it first appeared in the time of Gregory the Great, who died A.D. 604, but Dr. J. R. Lumby says that "the exact words of this creed 'first occur in the creed given by Pirminius, A.D. 750,' and that 'this date may therefore be assigned to the first appearance of the Apostolic Creed in its present form.' " But according to Rufinus a priest of Aquileia from A.D. 390 to 410, it was known then in an earlier form. Mosheim says, "this creed arose from small beginnings, and was gradually enlarged, as occasions required, in order to exclude new errors from the church."

But it is evidently not Trinitarian. It has no suggestion of any belief in the deity of Jesus. The phrase "only begotten son" is in contradiction to that part of Christian scripture which says that "every one that loveth is begotten of God (I. John 4, 7)" though the same writer uses it. It is a deceptive appellation, for it is said of Isaac (Heb. xi. 17) that Abraham offered up his "only begotten son," whereas Ishmael, Abraham's son, was born before Isaac. There is the suggestion of the virgin birth of Jesus which does not agree with the Gospel records in the genealogies which trace the ancestry of Jesus through Joseph the husband of Mary. His descent "into hell" after death would originally mean burial in a grave, but here it is intended as Hades. To go up "into heaven" gives the old idea of heaven as a localised *place* above the skies. The risen Jesus ascending in bodily form to the Father's throne, and taking his place at God's right hand is an idea which can only be understood figuratively in these days, though it was thought to be literal fact. As *judge* of "the quick and the dead" it implies a picture of the loving and loveable Nazarene quite out of accord with his spirit, and assumes that the numberless dead and decayed bodies could resume consciousness of any judgment that could be passed upon them, for that is what "the resurrection of the body" of flesh must mean.

This Apostles' Creed is a simple declaration of belief, and nothing more. It does not claim to be an indispensable condition of salvation from the divine wrath, nor of admission into heaven. It says nothing about the substitutionary and atoning sacrifice. It mentions "life everlasting" thus bearing witness to belief in the immortality of the human soul. It is a very incomplete statement of the conventionally orthodox scheme of salvation. It was a step in the evolution of that scheme. Its first clause is worth more than all the rest.

Established as the creed of the Roman Church some centuries after the time of Jesus, it is in sharp contrast with his parables of the Good Shepherd, the humane Samaritan, the father and his prodigal son. The Church had wandered thus far away from the beautiful gospel which Jesus preached, but it was still going much further from that great heroic teacher.

October 26th—(4) **THE NICENE CREED.**

From the foregoing chapter it is evident that the "Apostles' Creed" so called was not the earliest of the three creeds adopted authoritatively by the Church, for the Nicene Creed was adopted A.D. 325, at the Church Ecumenical Council held at Nicaea in Bythynia, Asia Minor. This was the result of a theological squabble between two parties led by Arius a presbyter and his opponent Alexander Bishop of Alexandria. The controversy had been causing considerable disturbance and unsettlement in the Church, and Constantine the Emperor who had embraced Christianity determined to get the matter settled so as to secure more peace. He summoned the Council of all the bishops to Nicaea, 318 of them attending. The debates occupied more than two months at the end of which an overwhelming majority denounced Arius and his followers, arrived at a formulation of the Creed, all signing agreement to it except five bishops three of whom afterwards subscribed.

The principal contention of Arius was that Jesus was inferior to the Father, and that he was begotton and therefore there was a time when he had a beginning and did not always exist. The chief supporter of Bishop Alexander against Arius was young Athanasius who afterwards became Bishop in succession to Alexander. From these particulars it is evident that the Nicene Creed was just the opinion of the majority, that it was a human document, that it possessed no divine authority and was promulgated by the authority of the Emperor. Neander, the Ecclesiastical historian notices the fact that many of the bishops signed the creed under compulsion, or in consequence of threats. "Homoousion" meaning that the son was of *the same substance* with the Father was the decisive term that settled the form of the Creed. Arius was anathematised and condemned and his books ordered to be burned. He was forbidden to enter Alexandria where he had been presbyter, and he and his followers were branded as heretics.

The Nicene Creed is worded thus:—

"I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

"And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

"And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the prophets.

"And I believein one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.—Amen."

The clauses following "I believe in the Holy Ghost" were added later and adopted by the Council of Chalcedon in 381, excepting the words "and the Son" which were inserted by a Western Council in 589.

This creed introduces the Trinity. Jesus is made "God of God"—"very God of very God"—"by whom all things were made."—and was "incarnate by the Holy Ghost of the Virgin Mary"; "the Holy Ghost is the Lord and Giver of Life,"—"who with the Father and the Son together is worshipped." The earlier specimens of the so-called "Apostles' Creed" recorded by Rufinus, A.D. 390, were far from making Jesus into deity. Here we have three Gods equally objects of worship. Alexandrian Platonists had much to do with this Trinitarian development. But it was a considerable corruption of the simple teaching given by Jesus.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE IRON GATE.

Miranda and Roy lived in a large town where there were lots of shops and 'buses and Movie shows—plenty of noise and always something to see. Then there came a glorious day—a fresh surprise, something thrilling was about to happen. There was much packing of cases and travelling-bags and Bonzo had a label tied round his neck, in case he got lost. All this preparation was followed by a long ride in a railway train.

How the earth seemed to twist and turn as the train sped along on its journey ; the startled sheep left their grazing and scattered across the meadow ; the fir trees, in spite of their stateliness, seemed to dance past in a really jovial manner. A long walk from the country station brought the family to a tiny cottage and garden which was to be their new home.

At first everything was strange and for many days the children ran about in happy excitement; but soon they became tired of it all. They wished to be back to their friends and the old life of noise and bustle. The garden was small and was railed off from the adjoining fields and road. At the foot of the garden was an old rusty iron gate which stood so slightly open that even Miranda and Roy could not squeeze through—though they were quite small. Beyond the gate was an extensive wood with a stream running through, and with all kinds of wild things scurrying about. But after repeated efforts to pass through the gate, and also brave attempts to climb over the top, the children gave up their efforts in sad disappointment.

They again sought to amuse themselves in the garden, but soon becoming tired of each other's company ; they became very cross and disagreeable. One day they were quarrelling bitterly when an old woodcutter came along the road and hearing the peevish voices of the girl and boy, he looked over the wall and called to them in a cheery voice "Hullo there, you youngsters—what is the row about?" Both children looked up, surprised and ashamed to find that their wranglings had been overheard

They saw an old man, bent and leaning on a stick. He knew the country well—knew the names of the birds and where to find the first wild snowdrops—and where there was a primrose wood and where the brook ran through a most delightfull dell. The Woodcutter was very soon their friend and the children forgot their quarrel as they poured out their tale to him. They told him of Nixy and Bob and Peggy whom they had left behind and of all the wonders of town life . . . They found the country dull after all that . . . Yes, they'd played all their games—but they had no friends here and there were no shops and no Movies.

A queer little smile flitted across the face of their new friend. "Yes, yes, it must all be very strange to you," he said, "but now I'm going to tell you a secret. Do you know, there are far more wonderful things here, in this new home of yours, than ever there were in the old one? Oh yes, I know, you miss your old pals and the noise and bustle of cars and 'buses and Picture shows and bright lights at night and gay shop windows and big toy stores where you can look round and admire things, even when you cannot afford to buy them. Oh yes, I know all about a town—lived in one myself at one time. But now you have come into a far more wonderful world. There are elves and pygmies and gnomes and fairies; and music from the trees as the wind gently rustles across the branches ; and from the piping notes of the birds." Then suddenly the Woodcutter stopped in his story——

"But," he continued, "you are living at the very door of all these wonderful things. Do you not know? Have you not visited the wood at the foot of your garden?"

"No," then they told the Woodcutter about the old iron gate which would not open.

"Ha, ha," chuckled the Woodcutter, "we must not allow an old iron gate to bar the way of you young hopefuls—no, no that would never do. We must see to it that the way is made clear. Come along with me and let us see what we can do."

The Woodcutter stretched out his hand and pushed the old iron gate ; the result was the same as that met by the children ; the gate did not move.

"We knew it wouldn't open, cried Miranda, almost triumphantly—"and there is only this silly old garden to play in," said Roy, dolefully.

But the Woodcutter was not so easily discouraged and smiling down upon his little friends, he said : "Come along my lassie and laddie, you must help with this job—give your youthful strength for all who wish to pass this way. We must make another and braver attempt to clear away the rusty old barrier" . . . .

And they did. Altogether, with one big effort, they pushed at the iron gate, and this time, to the joy and surprise of the children, the old gate creaked on its hinges and scraped along the muddy ground—but it was opened, and a way into a world of delight and charm was free to all who passed that way.

And what a world of wonder and joy it was to Miranda and Roy. There was the stream, rushing over the larger stones and boulders and babbling over the shingly pebbles; there were the squirrels scampering up the trees at their approach and rabbits scurring to their holes. Oh what a glad and glorious day that was for the children. And though it was still winter and Mother Earth had not yet awakened from her winter's sleep; there was beauty and freshness, life and wonder everywhere

Thus did Miranda and Roy find a greater world

than they had ever known, beyond the iron gate. And I wonder how many people, small and great, live unhappy and quarrelsome lives because they believe they are barred in by some "iron gate," some obstacle which prevents them from living a full and a joyous life? Sometimes the "iron gate" takes the form of difficult lessons at school, or that piece of music we simply can't learn, or again cross temper which loses for us our friends. So often we feel discouraged and say we can't do this or that, or that we were made that way and so it isn't our fault that we are ill-humoured . . . and so we give up after a few efforts.

Let us remember that we are really in prison when we give up trying in this manner and that if we would only walk up to the "iron gate" whatever form it may take, and stretch forth our hands and put forth ALL our efforts, then the iron gates of indolence and greed and unkindess and envy and ill-temper—and all those evil ways which imprison us, would give way and we should be able to pass through to that larger world of joyous and beautiful things which are the rightful inheritance of everyone. E.K.

DIARY OF FUTURE EVENTS.

Items are published in this column at a charge of 2/- per event, payable in advance for any number of insertions up to six. Secretaries of all church and school organisations are urged to send their dates to the EDITOR as early as possible.

SATURDAY, OCTOBER 4th, 1930.—Manchester District Women's League Rally, Houldsworth Hall, Manchester, afternoon.

THURSDAY, OCTOBER 16th, 1930.—Liverpool District Missionary Association Annual Autumnal Service, Ullet Road Church, Liverpool, 8 p.m.

THURSDAY AND SATURDAY, OCTOBER 16th and 18th, 1930, 3 p.m.—Blackley, Manchester, Fancy Fayre.

SATURDAY, OCTOBER 18th, 1930.—Longsight Free Christian Church, Manchester, Minister's Recognition Service, 4 p.m.

SATURDAY, OCTOBER 25th. 1930.—Manchester District Association Autumn Meeting, Hale, 3 p.m.

SATURDAY, NOVEMBER 15th, 1930.—Longsight Free Christian Church, Manchester, Sale of Work.

SATURDAY, DECEMBER 6th, 1930.—Pendleton Unitarian Free Church, Sale of Work.

WEDNESDAY. MARCH 18th, — St. Nicholas Street Chapel, Lancaster. Sale of Work.

All Souls Unitarian Church, Wolverhampton.

AN APPEAL FOR £300 :-: WILL YOU HELP?

Issued with the full approval of the Midland Christian Union and the General Assembly.

The Committee make this earnest appeal to friends inside the denomination for support to a special fund for £300, urgently required for the provision of a temporary Sunday Suhool building, and a new boiler for the Church. The latter has been installed and the school is now in course of erection.

Wolverhampton, which is one of the historic churches in the denomination, has NEVER had a Sunday School building. The first church is now part of a large works; the second is part of a furniture store; the third made way for a nursing institution, and the present building erected in 1911 has to be used perforce for all purposes. The building is divided by curtains, and one half of it accommodates billiard tables for the men's guild and institute, a stage for dramatic performances and concerts, and is used for all social functions, dances, etc., for purposes like the Boy Scouts, as well as a Sunday School. This arrangement is obviously unsatisfactory and undesirable, but the progress made under such difficult conditions in the last few years has rendered further accommodation actually essential if the various activities are to be properly housed, and progress is to continue.

We enlist your help, not merely to bolster up an old tradition, but to meet the imperative needs of a growing and thriving cause.

The Congregation, consisting mainly of young people, have already done magnificent work, and are giving to their full capacity, and without outside help the present scheme would be impossible.

Donations should be sent to the undersigned and will be gratefully acknowledged.

REV. W. HOLDEN, Minister, 7, Clarke Road, Wolverhampton.

H. E. JEPHCOTT, Chairman, The Dingle, 19, Birches Barn Avenue, Wolverhampton.

HELP US TO HELP OURSELVES!

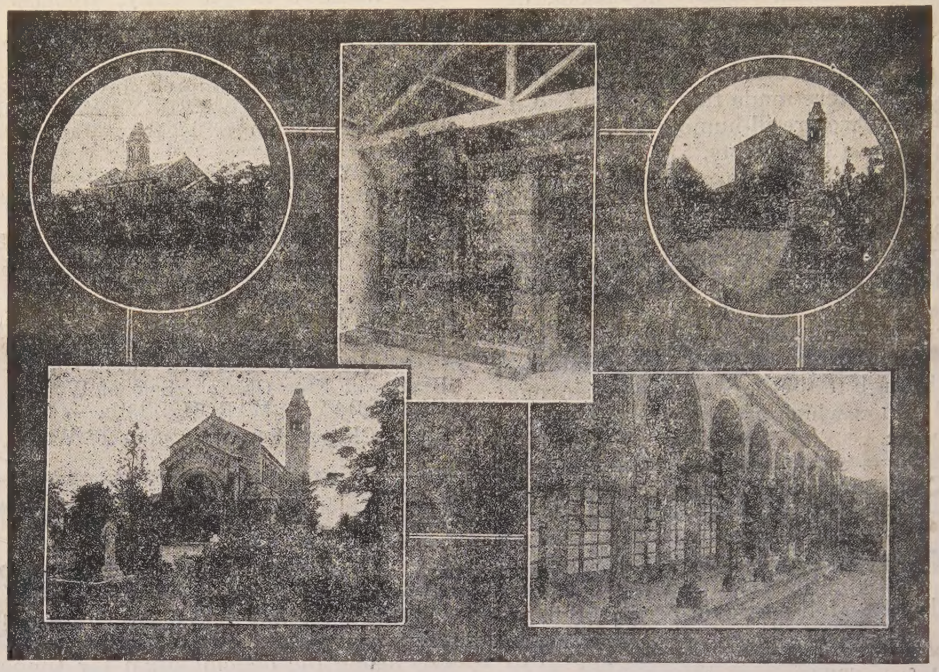
Appeal Fund (to September 1st).

	£	s.	d.		£	s.	d.
Congregation	60	0	0	T. Oliver Lee, Esq., Birmingham	10	0	0
General Assembly (Boiler)	20	0	0	E. J. Thompson, Esq., Dudley	10	0	0
General Assembly (School)	20	0	0	Donations under £5	43	7	0
Frank Gaskell Esq., Codsall	25	0	0				
Mrs. C. Wright, London	20	0	0	Total	£208	7	0

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



View from Barlow Moor Road, Cematorium. S.E. Aspect. Incinerating Chamber Western Cloisters. View from Entrance Gate

CREMATION.

"Consider thy latter end, and be wise."

CREMATION is the best method of disposal of the DEAD. It is the duty of those who wish to be of service to their fellows to see that they do them no disservice after death.

"Much harm is wrought **from want of thought,** as well as want of heart."

Death, which is merely a gateway of Life for the freed Spirit, leaves the body, not now needed, "to crumble into dust." That is what we say, but, while true of the final result, the phrase hides the truth of the process, which no amount of gloss can prevent being horrible and repugnant to all who take the trouble to think the matter out. **"Bury the dead out of my sight"** is a wholly natural cry of impulse.

There is a better way, the way of cleanliness and health and speed.

CONSIDER. The gold and ruby chamber of intense heat for an hour or so, no corruption, and then pure, white coral-like and absolutely harmless ashes. Are not these more honouring to your own remains and those of your beloved dead, than the abhorred prison-house of the grave? "There to lie in cold obstruction and to rot, this sensible warm motion to become a kneaded clod."

CREMATED REMAINS may be placed in an urn or casket, only a few cubic inches in size, or "crumbled into dust" **may be laid in the garden of rest.**

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—City 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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